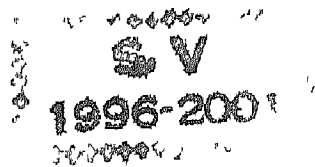


A Study of the Interrelationship between  
Education of the Scheduled Tribes and  
their Socio-economic Mobility.



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## F O R E W O R D

The concerted efforts being made in the country towards the educational development of the population as a whole are showing progressive results. It is evident from the parametres of educational development like literacy percentage and educational levels achieved by the educated. Alongwith the general educational development there are also various groups of our population who are comparatively at lower stages of their educational development, the tribal communities being one among them. With whatever educational development these tribal communities have made, they too are on the path of their socio-economic development and appear to have attained certain level of socio-economic mobility. But in the absence of any research study it may be difficult to put forth the extent of socio-economic mobility and the socio-economic aspects in which specifically the mobility has taken place. It was, therefore, thought proper to select a few tribal communities who had shown considerable development in education and to find out among them the extent of socio-economic mobility. Seeing the educational levels of the tribal communities in the country three tribes the Munda, the Oraon and the Kharia of Bihar State were selected and studied taking into account five parametres i.e. their occupations; nature of their economy and economic condition; their religious beliefs and practices; their costumes; and social customs. The study was focussed on finding the influence of education on these five parametres. One of the objectives of this study, was also to find out whether school education had been able to bring socio-economic mobility among these tribes.





The study has shown positive findings in this aspect which is very relevant in the present context of educational development for socio-economic improvement of the people. The study was undertaken by Shri B.P. Awasthi, lecturer in Education in this department as Principal Investigator and Shri V. Nama Rao as Junior Project Fellow. I am very thankful to Shri B.P. Awasthi and Shri V. Nama Rao for undertaking and completing the study in time. I am also thankful to the respondents and the officials who helped in completing the field work of the study in the districts of Ranchi and Gumla in Bihar. My thanks are also due towards the departments and organisations for providing the bench mark data for the study. Thanks are also due to the typist Shri S.D. Prasad for typing the study report. It is hoped the study will be useful for all who are concerned with the socio-economic development of the people through education in tribal as well as non-tribal area.

( A.K. Sharma )  
Head of the Department



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## CHAPTER 1

### INTRODUCTION

socio-economic mobility is the acceptance of various new roles with respect to its socio-economic life by a society. This acceptance of various roles may either be modification or total replacement over the traditional roles. According to Sorokin "by social mobility is understood any transition of an individual or social object or value anything that has been created or modified by human activity - from one social position to another."<sup>1</sup> "Social mobility deals with a change in social position of persons and groups in social space."<sup>2</sup>

There are two principal types of social mobility, horizontal and vertical. By horizontal social mobility or shifting is meant the transition of an individual or social object from one social group to another situated on the same level. Transitions of individuals, as from the Baptist to the Methodist religious group, from one citizenship to another, from one family (as a husband or wife) to another by divorce and remarriage, from one factory to another in the same occupational status are all instances of social mobility. So too are all transitions of social objects, the radio, automobile, fashion, communism, <sup>a</sup> ~~Marxist~~ theory, within the same social stratum, as from Iowa to California or from any one place to another. In all these cases "shifting" may take place without any noticeable change of social position of an individual or social object in the vertical direction. By vertical social mobility is meant the relations involved in a transition of an individual (or a social object) from one social stratum to another.

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1 Sorokin, Pitrim A. Social and Cultural Mobility. The Free Press of Glencoe, 1927, p.133.

2 Ibid.



According to the direction of the transition there are two types of vertical social mobility: ascending and descending or social climbing and social sliding. According to the nature of the stratification, there are ascending and descending currents of economic, political and occupational mobility not to mention other less important types. The ascending current exists in two principal forms: as an infiltration of the individuals of a lower stratum into an existing higher one and as a creation of a new group by such individuals; and the insertion of such a group into a higher stratum instead of, or side by side with, the existing groups of this stratum.<sup>3</sup>

Hence vertical mobility actually functioning to some degree in any society there must be in its 'membranes' between the strata "holes", "channels",<sup>4</sup> "elevators" or "conduits" which permit individuals to move up and down from stratum to stratum. There are various institutions in society which act as elevators or channels to bring about vertical mobility. According to Sorokin 'the most important institutions of this kind have been army, church, school, political, economic and professional organizations.<sup>5</sup> The schools as 'the institutions for training and education whatever their concrete forms may be, have always been engines of vertical social circulation.<sup>6</sup> It is, therefore, with the objective of seeing the role of education through schools in bringing mobility in socioeconomic life of the tribal people that the present study was undertaken.

<sup>3</sup> Ibid pp 153-154

<sup>4</sup> Ibid p. 164

<sup>5</sup> Ibid p. 164

<sup>6</sup> Ibid p. 163





from the literature available so far it appears that there is a dearth of studies in India and abroad that may show role of education in bringing socio-economic mobility among the people tribal or non-tribal. The study entitled 'Social and Cultural Mobility' by Pitrim A. Sorokin (1927) is the only specific attempt on the subject. It is supported by other researchers as well. 'Social Mobility' (published in 1927), is still, according to Dr. Glass, editor of 'Social Mobility in Great Britain' (London, 1953, p. v) 'the only comprehensive work' in this field.<sup>7</sup> The analysis done and inferences drawn in the present study, therefore, may be accepted with all reservations in view of the absence of such studies in the area. The role of education in bringing socio-economic mobility can be measured by selecting some parameters related to the socio-economic life of the people and knowing the influence of education on these parameters. The scheduled tribes in India enjoy certain concessions and preferential treatment. In the field of education concessions relate to scholarships, free books and stationery, free dress, no examination fee, lower marks for admission to all courses and so on. With such educational concessions it is but natural to expect that the members of the scheduled tribes would show social and economic mobility commensurate with their educational development. Since the pace of educational development among the tribal people is slow and the level of literacy among them is also low it will not be desirable to expect a drastic mobility in their socio-economic life. Still as an experiment it may be worthwhile to measure the extent of socio-economic mobility among them.

<sup>7</sup> Ibid p. 133-134



with the present achievement in education. Hence it is, with this aim in view that the present study was undertaken. Since we took education as a factor for knowing the socio-economic mobility of the tribes, the proposed study has relevance and significance in exposing whether education upto school level is able to bring socio-economic mobility among the tribal people.

#### Objectives of the Study

- i), To find out the extent of educational development of the scheduled tribes;
- ii), To find out the extent of socio-economic mobility among the scheduled tribes;
- iii), To find out whether correlation if any that exists between education and socio-economic mobility.

#### Methodology and Tools of Research

The five parameters used to know the extent of socio-economic mobility among the sampled tribes, (which for the study so undertaken were Mincir, Mutor and Orson tribes of Bihar State) were (1) occupations of the tribal people (2) nature of their economy and economic condition, (3) their religious beliefs and practices, (4) their costumes; and (5) Social Customs. These parameters were studied in relation to influence of education on them among the sampled tribes so mentioned.

The two parameters i.e. occupations of the tribe and the nature of economy and economic condition of its members revealed the economic mobility due to their occupational mobility and improvement in economy.

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The other three parameters i.e. religious beliefs and practices; their costumes; and social customs, revealed their social mobility mainly, though these also reflected their economic mobility. Jettisoning away or loss of their blind faiths and dogmatic beliefs and acquiring scientific understanding of their realities; shedding away or their indigenous ways of dresses and clothing, singing and dancing and items of music and entertainment etc. and resorting to various types of other costumes; and shedding away or curbing some of their social customs and ceremonies of various occasions as a result of education are a few examples of the way in which these parameters in particular and the socio-economic mobility of the tribal people at large were measured and studied. The schedule prepared had relevant questions to collect information regarding each of the parameters so mentioned.

A common interview schedule for both the educated and uneducated members of the sampled tribal population with regard to its socio-economic condition and mobility was prepared. Questions framed were opened and as well as closed end. Coding of the data was done for hand tabulation. The interviews taken were focussed and associational.

#### Area of study

The study was undertaken among the Kharis, Mandas and Oraon tribes of Ranchi and Gumla districts in Bihar State.

#### Sampling

Sampling for the study is based on educational achievement of the tribes in terms of literacy percentage and its population size. Two States with one or two tribes with higher literacy percentage and having a sizeable population of these tribes were to be sampled.

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Initially the Muzum tribe with 60.3 percent literacy in Mizoram and 66.3 percent literacy in Tripura was to be sampled. But Mizoram being a disturbed territory at that time the study could not be taken up in that area. Therefore, the next state with sizeable population and literacy of other tribes was sampled. Therefore, seeing the literacy percentage as per Census of India 1971 among all the tribal communities in the country it was found that the three tribes - the Kharia, Munda and Oraon in the single Bihar State fulfilled the requirement of literacy percentage as well as the population size for sampling. The Kharia have a population of 1,27,002\* and literacy percentage of 15.91\*; the Munda have a population of 7,23,166\* and literacy percentage of 16.50\*; and the Oraon have a population of 3,76,210\* and literacy percentage of 17.13\* in Bihar State. Thus the Kharia, Munda and Oraon tribes in Bihar State were sampled for the study. Since these three tribes have a concentration in Ranchi and Gumla districts of the State the study was conducted in these very two districts. Due to their concentration in the three blocks, Simdega block was chosen for Kharia tribe, Anant block for Munda and Gumla block for Oraon tribe.

Educated families of the tribes having the Head of family educated upto middle and above were randomly sampled and an equal number of uneducated families having the head either illiterate or having studied less than class eight were also sampled.

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\* Census of India, 1971 (H. G.'s Office, Govt. of India, New Delhi).





Two hundred educated heads of families and two hundred uneducated heads of families were sampled for the study to be undertaken. Due to the sparse availability of the educated respondents the village was not the criteria but the availability of the educated person was the criteria for selection of educated respondents. The uneducated were sampled where educated persons were available. The block headquarters were the only town areas available for the respondents to have contacts but not affecting much the mobility.

Data were collected through personal interviews by canvassing and calling in of respondents among the respondents in the area under study. Due to the non availability of the sampled number of educated respondents in the field one hundred and eighty five out of two hundred educated respondents were interviewed. Among the one hundred and eighty five educated respondents one hundred and twenty five i.e. 67.6 percent were above middle but under matric, thirty five i.e. 18.9 percent were matric, eight i.e. 4.3 percent were under graduates, thirteen i.e. 7.0 percent were graduates while four i.e. 2.2 percent were post graduates, Table 1.1. The educated respondents were located on the basis of their availability in the three blocks mentioned.

Table 1.1

Educational level of educated

	Educated N=185
Under Matric	125 (67.6)
Matric	35 (18.9)
Under Graduate	8 (4.3)
Graduate	13 (7.0)
Post-Graduate	4 (2.2)

Note : 1. 'N' in all tables denotes number of respondents.



#### Data analysis and report writing

The data collected were codified, tabulated, statistically analysed and the study report presented in depth was written.



## CHAPTER 2.

EDUCATION AND MOBILITY IN  
OCCUPATIONS, IN THE CASE OF ECONOMIC &  
ECONOMIC COLLECTIONEducation and Occupational MobilityResponse Analysis

Among the parameters chosen to find out the extent of socio-economic mobility due to education & occupation of the tribal people of the area studied for this, an effort was made to know about the traditional and present occupations of the respondents. The queries were first made from the educated respondents about their traditional occupation. All the one hundred and eighty five educated respondents replied that they were having settled agriculture as their traditional occupation. When asked about the present occupation of their family, forty three i.e. 23.2 percent out of the total of one hundred and eighty five educated respondents revealed that they were having cultivation and cattle rearing as their occupation; five i.e. 2.7 percent revealed that they have cultivation associated with artisan work as their present occupation; fifty four i.e. 29.1 percent told they were also doing some labour work along with the cultivation work; nineteen i.e. 10.2 percent said that they did agriculture, labour work and were also engaged in small scale industry work; fifteen i.e. 8.1 percent expressed that they were employed in government jobs having service as the only occupation and forty nine i.e. 26.4 percent said that their present occupation was cultivation and service at places other than government agencies in the area, (Table 2.1)

The uneducated tribal respondents in the same way were asked about traditional occupation of their family. All the two hundred uneducated respondents responded that the traditional

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occupation of their family was cattle cultivation. When questioned regarding their present occupation fifty i.e. 25.0 percent revealed that cultivation and cattle rearing was their present occupation, eleven i.e. 5.5 percent revealed that cultivation associated with artisan work like masonry, carpentry and smithy work, one hundred and twelve i.e. 56.0 percent said that cultivation and labour work was their present occupation, twenty two i.e. 11.0 percent said that agriculture along with labour work and small scale industry was their present occupation while the rest five i.e. 2.5 percent expressed that their present occupation was cultivation and service, Table 2.1.

Table 2.1

Present occupations of educated and uneducated:

	educated N = 155	Uneducated N = 100
Cultivation & cattle rearing	45 (29.1)	50 (35.0)
Cultivation & artisan work	5 (2.7)	11 (5.5)
Cultivation & labour work	54 (29.1)	112 (56.0)
Agriculture, labour work & small scale industry	19 (10.2)	22 (11.0)
Service only	15 (8.1)	—
Cultivation & Service	49 (26.4)	5 (2.5)

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## Discussion

The response analysis on occupation as an index of mobility revealed that the traditional occupation of both the categories of respondents i.e. educated and uneducated was agriculture or to specify settled cultivation. Regarding present occupations both the categories showed a similar tendency in acquiring a few occupations like artistic work which included the masonry work, carpentry work and jewelry work; labour work, small scale household industries etc. which could be possible without education also. But the educated respondents exhibited a distinction in acquiring of educational occupation like employment in government or private jobs. It is very much evident from Table 2.12 that out of the one hundred and eighty five educated respondents there were as many as sixty four i.e. 34.5 percent who were employed in government or private jobs. On the other hand among the uneducated ~~there~~ there were only five i.e. 2.5 percent out of a total of two hundred of them who were doing some jobs. When asked about the reason for making a shift or change in the traditional occupation the educated respondents said that the change became imperative mainly due to their education and acquiring of job although it was partly also due to their poverty, lack of land and lack of agricultural facilities in the area. They were able to get jobs and lead their family in a better way. Entering jobs also enabled them to educate their children. The uneducated on the other hand said that they made a shift from the traditional occupation to acquire other present occupations due to poverty, lack of land, no source of investment on land, lack of water sources, hazards in agriculture due to rains and also to lead a better way of life.



beginning.

It may, therefore, be summed up from the above discussion and given in the form of the first finding, that in order to meet the necessities and demands of the kind of occupation, that is, agriculture, the respondents used to report to other occupations mentioned earlier. It may be said that while there was a tendency for the respondents to move from the educated and uneducated to primary, horizontal migration and mobility in the occupational structure, due to the environment around them, the educated secured a higher mobility by securing employment in an occupation which is close to nothing except the education they got. The kind of jobs

which the educated respondents have entered include government official jobs, army jobs, teaching profession, factory work, mining work, cinema profession, street work and private work, Table 2.1b. The uneducated on the other hand, due to lack of education could not require employment as an occupation.

Although the respondents of both the categories show a trend towards acquiring new occupations they were asked whether alongwith the acquiring of new occupations have they been able to improve upon their traditional occupation in some way. The question then put to one hundred and eighty five educated respondents brought an affirmative reply from fifty nine i.e. 31.9 percent of them and a negative reply from one hundred twenty six i.e. 68.1 percent of them. The reason for a negative reply from 68.1 percent respondents (educated) was that they were yet to get job and know occupational mobility. When asked about the way in which



they improved their traditional occupation i.e. agriculture, all of them said they improved it by digging wells and giving manure to the field. Similarly when the query was made from two hundred uneducated respondents forty four i.e. 22.0 percent of them said that they as a result of following the techniques adopted by their educated counterparts did bring improvement in agriculture, their traditional occupation by using manure and digging wells for irrigation purposes. The rest one hundred and fifty six i.e. 78.0 percent said they did not bring any improvement in their traditional occupation, Table 2.2.

Table 2.2

Extent of improvement in traditional occupation among educated and uneducated.

	Educated N = 100	Uneducated N = 100
Have been able to improve upon traditional occupation.	50 (51.0)	44 (22.0)
Have not been able to improve upon traditional occupation.	120 (60.1)	156 (78.0)
$\chi^2 = 4.78$	df = 1	P = .05

From the analysis it is revealed that although both the educated as well as the uneducated seemed to be aware about bringing improvement in their traditional occupation agriculture or settled cultivation, there was a difference in the degree of awareness among them. The percentage of educated respondents was greater i.e. 51.0 percent than that of the uneducated 22.0 percent who had started bringing improvement in the manner described above in their traditional occupation. When statistically treated the difference has come out to be significant with value of P < .05. There was also an



answered 'yes' a few respondents i.e. 2.7 percent among educated and 5.5 percent among uneducated. (Table 2.1a) who were skilled workers engaged in craft work masonry work, carpentry and similar work traditionally to bring about improvement in their skilled occupation. It was revealed through their responses that they told that they did some improvement in their traditional tools and techniques applied in each of their respective skill.

Education and Mobility in Future of Economy and Economic Condition

Future of economy of the tribal people and their economic condition was the parameter taken to know about their economic mobility. Their traditional occupations and economic pursuits having been already known to us an effort was made to find out the extent of economic mobility brought in as a result of educational development among them, acquiring of new occupations and bringing some improvement in the traditional occupations.

The question was then put to the fifty nine educated respondents who said earlier that they were able to improve upon their traditional occupation whether it also improved the economic condition of their household. Out of them thirty five i.e. 59.3 percent expressed that either through improving upon the traditional occupation of 'cultivation' or by acquiring new occupation like job they were able to improve the economy of their household. The rest twenty four i.e. 40.7 percent said that the economic condition of their household did not change inspite of making efforts to improve upon their traditional occupation. A similar query was made from the uneducated respondents also regarding





improvement in their household economy as a result of any improvement brought about in their traditional occupation or getting some other paid work. Out of the forty four of them who had said earlier that they were not to improve upon their traditional occupation only 5.4, 12.2 percent told that improvement had been in their traditional occupation and improved their household economy. The rest four i.e. 9.1 percent replied that there was not any improvement in the economy of their household, Table 3.3.

Table 3.3

Improvement in economy due to improved occupation.

	Improved n = 39	Unimproved n = 44
Were able to improve the economy of the household	35 (59.3)	39 (90.9)
Were not able to improve the economy of the household.	4 (10.7)	4 (9.1)
$\chi^2 = 12.69$ df = 1      P = $< .01$		

The thirty five selected respondents mentioned above were further queried as to in what way did they feel the improvement in their economic condition. Twenty nine i.e. 76.3 percent of them told that they realized this economic improvement in the households because there was an increase in their monthly income. This increase in the income was due to the increased output from the fields, due to the improvement in their tools and implements and due to the present job they got after



getting educated. One respondent expressed that it was due to the increased wages he got as a result of improvement in his carpentry work. Still one respondent expressed that his income increased because of better sale of his carpentry work and craft articles. Four i.e. 10.5 percent told that earning from paid work increased their household income, Table 2.4

Table 2.4

ways in which economic improvement was felt by educated and uneducated

	educated N = 35	uneducated N = 40
Increases in income through increased output in fields, improved agr. implements & earnings through job.	20 (76.3)	—
Through increased out-put from the field due to fertilizers & irrigation facility.	—	14 (35.0)
through better sale of improved agricultural implements.	—	12 (30.0)
Through higher wages in improved masonry work.	1 (2.6)	1 (2.5)
Through better sale of carpentry articles & crafts.	1 (2.6)	4 (10.0)
Through earning from paid work	4 (10.5)	9 (22.5)

Out of the above mentioned forty uneducated respondents fourteen i.e. 35.0 percent told that the increase in the income of their household per month was through the increased out put from their <sup>fields</sup> ~~fields~~ as a result of use of manures, fertilizers and digging of wells for irrigating their land. Twelve i.e. 30.0 percent of them expressed that it was due to the better sale of improved agricultural implements, one among them told that the



higher wages when they started getting in masonry work increased their monthly income; four i.e. 10.0 percent of them, revealed that better use of the carpentry items they produced brought them greater monthly income and nine of them i.e. 22.5 percent said that the earning from the paid work or job they could get increased the monthly income of their households, Table 1.4.

Having come to know that acquiring of new occupations like jobs and bringing improvement over the traditional 'cultivation' occupation improved the economic condition of the tribal respondents of the area, the finding was subjected to statistical test. It was revealed that the difference in educated and uneducated category of respondents with respect to the improvement in occupation (traditional) was significant with the value of  $P < .01$ , Table 2.3. Effort was made to know the extent of this economic improvement among them. For this a query was made from the earlier mentioned thirty five educated respondents who indicated that the economy of their household had improved. They were put the question as to how much was their family income per month when they had the usual traditional occupations. The approximate time period taken to find out the difference in income is the education period in the case of the educated and the same time period in case of the uneducated. It has been presumed that a period of 16 years i.e. the complete education period is the time gap between the traditional and the non traditional occupation. Accordingly the same period has been kept for uneducated respondents. Since we have regarded the situation of 16 years before and the present the difference in income has also been considered for these two end points having aside the inbetween increase in the wages for labour or salaried groups.



In response thirteen i.e. 37.1 percent out of the thirty five of them gave the reply that their monthly income was upto rupees two hundred only when they earned through traditional occupation, twelve i.e. 34.3 percent of them said their monthly income at that time was between two hundred one and five hundred rupees while ten i.e. 28.6 percent of them expressed that their monthly income at that time ranged between five hundred one and one thousand rupees. Subsequently another question was asked from them as to how much their family income became since the time they started improving upon their traditional occupation or started earning through their jobs. Out of the thirty five of them five i.e. 14.3 percent revealed that their monthly income was upto two hundred rupees, ten i.e. 28.6 percent said that their monthly income was between two hundred one and five hundred rupees and twenty i.e. 57.1 percent told that their monthly income became between five hundred and one rupees and above after they improved upon their traditional occupation and acquired new occupation like jobs, Table 2.5.

Table 2.5

Monthly income of educated before and after improving the traditional occupation.

(10 years before and after)

	Uneducated N = 35 (Before)	Uneducated N = 35 (After)
Rs. 0 - 200	13 (37.1)	1 (14.3)
Rs. 201 - 500	12 (34.3)	10 (28.6)
Rs. 501 - above (1000)	10 (28.6)	20 (57.1)

$$\chi^2 = 7.04$$

$$df = 2$$

$$P = < .05$$





Similarly queries were also made from the uneducated respondents as to the extent of monthly income before and after the traditional occupation. All the forty of the 140 had said that there was some improvement in the economic condition of their households could not reveal their income before the traditional occupation in terms of monetary benefits because they did not know the value of the cash at that time. When asked to show their income after the traditional occupation, one i.e. 2.5 percent of the 140 uneducated respondents upto three hundred rupees; one i.e. 10.0 percent upto 400 rupees; three hundred rupees upto 500 rupees; one i.e. 7.5 percent upto 600 rupees; and none indicated upto 700 rupees. 10.0 percent stated that their monthly income was but a small amount of 100 rupees or above. The rest thirty i.e. 75.0 percent of them could not reveal economic improvement in terms of monetary benefits due to the reasons stated earlier, Table 2.6.

Table 2.6

Monthly income of uneducated before and after improving the traditional occupation

	Uneducated N = 40 (Before)	Uneducated N = 40 (After)
Rs.0 - 300	-	1 (2.5)
Rs.301 - 600	-	4 (10.0)
Rs.601 - 900	7	3 (7.5)
Rs.901 - above	-	2 (5.0)
Could not reveal economic improvement in terms of monetary benefits.	40 (100.0)	30 (75.0)



### Discussion

The response analysis pertaining to the mobility in the economic condition and better or security in the social system provided the occupational - position has to be established started bringing an economic mobility among them. The lack of economic mobility stagnated a better social among the rural but the conducted there is definitely an effect among the rural and the out of acquire a change of occupation. Now there is economic growth has created, the need to regular work occupation is being requested. Besides the improvement brought about by men in the social and economic in their traditional cultivation/occupation by using science, fertilizer etc, also by improving their tools, implements and other occupation due to has enabled the farmer to acquire employment in various seasons of job, both government and private thereby allowing a better place in their household economic improvement than the traditional. There was a visible in the greater percentage of those came the respondents who could improve their income per month as the employed ones or engaged in some paid work. If we have look at Table 2.5 it is revealed that then the conducted respondent had only the traditional occupation i.e. cultivation but their percentage in the monthly earnings of upto five hundred rupees was greater but after getting service as an occupation their percentage showed a sharp ~~rise~~ in the category of earning rupees five hundred and above. The difference in monthly income before and after have come out to be significant with the value of  $P < .05$ .



In order to know the rise in economy due to acquiring of new occupations are improving upon the traditional ones the gross monthly income of both the educated and uneducated respondents was seen. It was found that out of the one hundred eighty five educated 56.8 percent earned between 0-200 rupees a month, 54.0 percent between 201-500 rupees and 9.2 percent between 501 and above per month, (Table 2.7). Similarly out of the two hundred uneducated 46.0 percent earned between 0-200 rupees a month, 48.5 between 201 - 500 rupees and 5.5 percent earned between 501 and above, Table 2.7

Table 2.7

Monthly income of educated and uneducated from all sources.

	educated N = 185	Uneducated N = 200
Rs. 0 - 200	63 (56.8)	92 (46.0)
Rs. 201 - 500	100 (54.0)	97 (48.5)
Rs. 501 - 1000 and above	17 (9.2)	11 (5.5)

$$\chi^2 = 4.85 \quad df = 2 \quad P = >.05$$

The statistical treatment revealed the value of  $P > .05$  showing thereby an insignificant difference in the gross monthly incomes of educated and uneducated.

#### Main finding

The above discussion reveals that there has been a growing tendency among both the educated and uneducated respondents of the area studied towards acquiring of new occupations other than the traditional ones. It may be categorically mentioned that this tendency has been to a



higher degree among the educated than among the uneducated as has also been discussed above. Along with the acquiring of new occupations there has also been an eagerness among them to improve upon their traditional occupations by acquiring new tools and techniques. The effort made by the tribal respondents has led them towards expansion in their occupational structure. This occupational expansion has a direct bearing on their household economy and improved it to a considerable extent. The monthly income rises before and after acquiring new occupations or improving upon the traditional ones should a sharp increase in income. It may, therefore, be laid down in the form of a main finding here that while there has been a greater horizontal expansion and mobility in the occupational structure of the educated respondents the difference in the resultant vertical economic mobility among educated and uneducated has come out to be insignificant as is revealed by their gross monthly incomes earlier.

#### Economic mobility and expenditure pattern

With the attainment<sup>ment</sup> of the level of economic mobility due to education and other-wise in their households there was also the possibility of a mobility in the spending habits of the respondents. It was, therefore, also tried to probe into their expenditure pattern. A subsequent question asked from them was that on what items of household consumption was the gross income of their household spent. The question brought in response a broad range of their





every day needs on which they spent the total monthly income. This broad range of every day needs included domestic needs, occupational needs and educational needs. Out of the one hundred and eighty five educated respondents there were twenty four i.e. 12.9 percent who spent upto one hundred rupees a month on their domestic needs which included mostly the items of kitchen consumption i.e. food items, etc. eighty four i.e. 45.4 percent who spent an amount between one hundred one rupees and two hundred fifty rupees a month on the items of their domestic needs and seventy seven i.e. 41.7 percent who spent above two hundred fifty rupees a month on their domestic needs, Table 2.2. Similarly they were asked about the extent of amount they spent per month upon the items of their occupational needs. The items of occupational needs included buying of seeds, fertilisers and manures, ploughs and plough shares, oxen, tools and implements, and agricultural labour etc. From among the one hundred and eighty five educated respondents one hundred and thirty two i.e. 71.4 percent replied that their monthly expenditure on occupational needs was upto one hundred fifty rupees; twenty one i.e. 11.3 percent revealed that it was between one hundred fifty one rupees and three hundred rupees while the rest thirty two i.e. 17.3 percent told that they did not spend anything on their occupational needs, Table 2.3. Further they were also asked about the monthly expenditure they incurred on the educational needs of their children out of the gross monthly income of their household. Out of the one hundred and eighty five educated respondents one hundred forty four i.e. 77.8 percent expressed that they spent upto one hundred and fifty rupees a month on the educational



majority of their children. Twelve per cent of the respondents revealed that their monthly expenditure on the educational needs of their children are below one hundred fifty one rupees and three hundred rupees. The next twenty five per cent told that they do not spend any amount on their total monthly income on the educational needs of their children, Table 2.6. There may appear discrepancy in Table 2.6 and the content of Table 2.7 in respect of the number of respondents in the monthly income above Rs.500/- and the number of respondents spending Rs.151 - 500 on educational needs. This may be due to the respondents having less than Rs.500/- monthly income who either spent it on other kinds of needs or did not spend it all on other needs and ~~the~~ preferred to spend more on educational needs of their children have also responded for the Rs.151 - 500 category. ~~Table 2.7~~ <sup>Table 2.7</sup> indicates 2.0 percent respondents with monthly income Rs.500/- and above but Table 2.6 is 11.2 percent in the category of respondents spending Rs.151 - 500 on educational needs. The same reason may be followed for uneducated category in the subsequent Table 2.9. Similarly one may observe on seeing the higher amount of Rs.151 - 500 being spent on educational needs per month but the reason for this is that the Christian respondents are economically comparatively better than the non Christians so they ~~also~~ also spend a greater amount on the education of their children who have gone for higher education like colleges and universities and reside in hostels etc. The same reason applies for the uneducated respondents who may appear spending higher amount on educational needs. The higher expenditure by the educated



the income level of occupational needs is due to the reason that a majority of them are engaged in a livestock, agriculture work, small scale industry work and cattle rearing, for which they required hired labour, even hired, landless or engaged as well as partly of their for agriculture and milking cattle from time to time throughout the year resulting in higher expenditure on occupational needs.

Table 2.0  
Expenditure pattern among educated

Kind of need	Amount spent per month (rs)	Percentage N = 185
Domestic Needs	0 - 100	21 (12.9)
	101 - 250	84 (45.4)
	251 & above	77 (41.7)
Occupational Needs	0 - 150	13 (7.1)
	151 - 300	21 (11.3)
	All Expenditure	32 (17.4)
Educational Needs	0 - 150	14 (7.6)
	151 - 300	21 (11.4)
	All Expenditure	20 (10.8)

A query in the survey was made among the uneducated household respondents also. A question was put to them as to the amount they spent on items of household consumption every month out of their gross monthly income. Out of a



total of the hundred one hundred respondents eighteen i.e. 18.0 percent revealed that they spent upto one hundred rupees a month on the items of domestic needs mentioned earlier; one hundred and fifty five i.e. 77.5 percent expressed that their expenditure on the domestic needs ranged between one hundred one rupees and two hundred fifty rupees. While twenty seven i.e. 15.5 percent told that they spent between two hundred fifty one rupees and five hundred rupees or above on the items of their domestic needs, Table 2.2. Similarly a query was also made from them regarding the amount they spent per month on the items of their occupational needs mentioned earlier. There were one hundred and fifty two i.e. 76.5 percent of the two hundred of them who said that they were spending upto one hundred rupees a month on the items of occupational needs; twenty one i.e. 10.5 percent among them were those who spent between one hundred and two hundred fifty rupees and three i.e. 1.5 percent were those who spent between two hundred fifty one and five hundred rupees or above. The rest twenty three i.e. 11.5 percent told that they did not spend any amount on the items of occupational needs, Table 2.3. When enquired about the extent of their monthly income they spent on the educational needs of their children one hundred and thirty nine i.e. 69.5 percent of the two hundred of them revealed that they spent upto one hundred rupees a month on the educational needs of their children; eleven i.e. 5.5 percent told that they spent between one hundred one rupees and two hundred fifty rupees a month on educational needs. The rest fifty i.e. 25.0 percent revealed that they did not spend any





amount out of their monthly income on the conventional needs.  
Table, 2.9.

Table 2.9  
Expenditure pattern among uneducated

Kind of need	Amount spent per month (Rs.)	Percentage N = 200
Domestic Needs	0 - 100	18 (9.0)
	101 - 200	156 (77.5)
	201 - 500 & above	27 (13.5)
Occupational Needs	0 - 100	153 (76.5)
	101 - 200	21 (10.5)
	201 - 500 & above	5 (2.5)
	Nil Expenditure	25 (12.5)
Educational Needs	0 - 100	129 (64.5)
	101 - 200	11 (5.5)
	201 - 500 & above	50 (25.0)
	Nil Expenditure	10 (5.0)

#### Discussion

The response analysis of expenditure pattern<sup>n</sup> adopted by the respondents revealed that there was a great shift in the ways of spending their income from the traditional ones. Whereas during the past when the respondents had income from their traditional occupations only, they used to spend on items like food, clothes and buying cattle. But with the improvement in traditional occupations or acquiring of new occupations as a result of educational



development their income increased and there was also a mobility in their expenditure pattern. This mobility of expenditure pattern was of course more among the educated than uneducated respondents as was revealed by their responses. Tables 2.5 and 2.6 revealed that the percentage of the respondents spending on domestic needs is the highest range of one hundred fifty rupees and above i.e. 21.7 percent for the educated category and the uneducated i.e. 10.5 percent spending in the same range is comparatively lower.

Similarly it was also revealed from the two Tables that there was a higher percentage i.e. 71.1 percent of the educated category who spent upto one hundred fifty rupees a month out of their total monthly income on the educational needs, and on the contrary the uneducated category of 26.5 percent of the uneducated category who spent upto one hundred rupees a month out of their total monthly income on the educational needs. This shows that there is a mobility in category among the educated respondents in which they tend to spend more on their educational needs than the uneducated. The same kind of expenditure pattern is exhibited when the two Tables 2.7 and 2.8 were observed from the point of view of their expenditure on the recreational needs. The Tables revealed that a greater percentage 77.0 of the educated respondents spent an amount upto one hundred and fifty rupees a month on the educational needs of their children out of their monthly income where as a greater percentage of the uneducated i.e. 61.5 percent spent upto one hundred rupees a month on the educational needs. It has also been observed that there was a lower percentage of educated respondents 10.8 percent who did not



spend any amount of their monthly income on educational needs but on the other hand there was a greater percentage 28.0 percent of the uneducated who did not spend any amount of their monthly income on educational needs. Not spending any amount of their income on educational needs was due to two factors. One was that either the respondents did not have any children to educate and the second was that they did not want to educate their children. This also showed that greater care should be taken to have the educated to invest a greater part of their income on the educational needs of their children and also due to the inability in their education level to pay for the educational needs of their children.

The expenditure pattern<sup>7</sup> of the educated and non-  
of the household items and respondents of both the categories  
data were used to be referred to under one heading.  
Some of the items were purchased are common to both the  
categories and some were purchased only by one of the  
categories. The items that were purchased and  
common include: pots or aluminum, bowls, wooden ware etc.,  
nets, coats, agricultural implements and some tribal craft  
items. Among the purchased items that were found in the  
household of the educated respondents were radios, tape  
recorders, bicycles, motor cycles, photographs, tables, and  
chairs. In the same way, purchased items, that were found  
in the households of the uneducated respondents included  
radios, televisions, decorative photographs and <sup>or</sup> ~~and~~ <sup>aluminum</sup> ~~aluminum~~ <sup>ware</sup> etc.,



books, etc. etc. The responses of respondents of 17 or <sup>18</sup> respectively revealed that among the educated respondents, one hundred and thirty seven i.e. 65.6 percent possessed only the traditional items while only 67 i.e. 34.4 percent possessed the aforementioned purchased items along with the traditional items. Similarly among the uneducated one hundred and eighty two i.e. 61.0 percent were having only the traditional items in their households while only eighty two i.e. 39.0 percent of them were found having the purchased items along with the traditional items in their households, Table 2.10. The response in relation to statistic 1 also reveal a highly significant difference to the extent of  $P < .01$  showing that mobility in choice of modern items are greater among the educated than among the uneducated.

Table 2.10  
Mobility in expenditure pattern among educated and uneducated

	educated N = 100	uneducated N = 200
respondents having only traditional items in their households.	127 (65.6)	132 (61.0)
respondents having traditional & purchased items in their households.	53 (51.4)	18 (9.0)

$$\chi^2 = 51.10 \quad df = 1 \quad P = < .01$$

### Main Finding

The above response analysis and discussion then enable us to lay down a main finding that there was a direct link between educational development, economic mobility and expenditure pattern of the tribal respondents.





It may be said further that educational development has improved the economy of the respondents which in turn gave rise to many new needs pertaining to their household (domestic), occupational and educational utility. Another main finding comes to light that is observe economic mobility in relation to the educational level of the educated respondent. When we have a look at table 1.1 we find that out of the total one hundred and eighty five educated respondents one hundred and twenty five i.e. 67.6 percent were illiterate, thirty five i.e. 18.9 percent were intermediates, eight i.e. 4.1 percent were undergraduates, thirteen i.e. 7.0 percent were graduates while four i.e. 2.2 percent were post-graduates. Combined together we find that one hundred sixty eight i.e. 90.6 percent of the one hundred eighty five educated respondents were educated upto school level. It may, therefore be established a fact that that was the economic development among the educated respondents it was due to their education upto school stage because they got various jobs as a result of their education upto this level only. Therefore, to put it in the form of a main finding it may be mentioned that education upto school level was able to bring economic mobility among the tribal people of the area studied.



## CHAPTER 3

EDUCATION AND MOBILITY IN RELIGIOUS BELIEFS  
AND PRACTICES, CUSTOMS AND SOCIAL OBSERVANCES  
OF TRIBALS

Education and Mobility in Religious Beliefs and Practices.

Religious beliefs and practices prevalent among the tribal people of the area studied were treated as one of the parameters to study the extent of social mobility among them. The respondents of both the categories i.e. educated as well as uneducated were put to queries about the religion about their traditional family religion all i.e. 100.0 percent respondents of both the educated as well as uneducated category expressed that their traditional religion was Hindu or Sarva (a term used by tribals of the area studied for Hindu religion). Subsequently the educated respondents were first of all asked a question as to their religion at present. Out of the one hundred and eighty five of them seventy two i.e. 39.0 percent revealed that their religion was Hindu or Sarva and primary as one hundred and thirteen i.e. 61.1 percent revealed their religion as Christianity. The same way uneducated respondents were also asked the question as to what was their present religion. From among two hundred of them one hundred and thirty five i.e. 67.5 percent told that their religion was Hindu or Sarva while forty five i.e. 22.5 percent expressed their religion as Christianity, Table 3.1. The analysis reveals significant mobility from the traditional Hindu (Sarva) religion to Christianity among the educated with the value of  $P < .01$ .



Table 3.1

Present religion of educated and uneducated respondents

	educated N = 185	Uneducated N = 100
Having the religion Sarna (Hindu)	72 (38.9)	135 (67.5)
Having the religion Christianity	113 (61.1)	65 (32.5)

$$\chi^2 = 31.68 \quad df = 1 \quad p = < .01$$

With the above mentioned mobility in religion there is also the resultant mobility in their mode of worshipping<sup>g</sup> gods and goddesses and also the occasions of worshipping them. The responses revealed that all the educated and uneducated respondents who converted Christianity started going to church and abstained from going to their traditional god 'Sarna'. Due to shift in religion they also started visiting the church regularly once a week. Conversion of religion also limited their worship to the Christian god and goddess Jesus and Mary. On the other hand those with Sarna or Hindu religion went for worship to their respective shrines of tribal gods and goddesses. The choice for Christianity by the educated and uneducated tribal respondents has also led them to observe their most sacred ceremonies like birth, marriage and death in a way much different from their tribal way they used to adopt earlier.

#### Main finding

The whole discussion on the response analysis of religious beliefs and practices has enabled us to reach a conclusion that education is a factor for bringing religious mobility among the tribal people of the area studied.



### Education and Mobility in Costumes

Costumes of the tribal people of the area studied were also chosen as a parametre to know about their social mobility. The costumes included their dress, hair style, ornaments and means of entertainment. Respondents of both the categories i.e. educated and uneducated were interviewed in relation to the above aspects. They were first of all put the question as to what was the complete traditional dress worn by the males and females of their family. The answer from both the categories of respondents regarding their traditional dress was that for the past and even now their traditional dress consisted of 'kumbar' - a piece of cloth to cover the lower genital part of their body and 'pabadi' - a ~~karora~~ <sup>karora</sup> to cover their head among the males and 'patala' - a piece of cloth to cover their genital part among the females. While the traditional dress was still in use among the uneducated, the educated showed a change towards non traditional dress. The educated males seemed to have shown their preference to wear shirt, lungi, dhoti, pant, shirt etc. giving an apparent example of mobility in their dress. Among the females<sup>e</sup> who were educated themselves, or belonged to educated households or had touched Christianity the preference was found towards sari, blouse, lening and brasiers. Although uneducated tribal, who could afford or had accepted Christianity as their religion also had started wearing the non-traditional dress mentioned above the educated were wearing the non traditional dress to a greater extent. The special occasions on which the non traditional dress was worn by a large number of tribals were the festival days like the popular 'Sarnal' festival in Unmotnagpur area. Whereas those educated and uneducated





who had started producing non-traditional dress which is used on all days, festival occasions became special occasions for those who, before or after these occasions, wore the non-traditional dress. But a few elderly persons of the tribes in the area still preferred to wear their traditional dress even on festival days. When the converted and unconverted who resorted to non-traditional dress were asked as to what were the reasons for their choice for that dress they replied that it was due to availability, comfort and the non-tribal people and the cloth for the dress being easily available, durable and cheaper to buy. While the non-traditional dress mainly consisted of mill made yarn the traditional dress comprised of local yarn woven by the local weaver. The mill made cloth is available to the tribals of the area in form through the market shops but the locally woven cloth of the weaver was available to them through the mutually agreed local price in hand. This showed that due to shift in their dress to non-traditional way there was also a shift in their way of purchasing from hand to cash. With the mobility in dress pattern from traditional to non-traditional during the decade there was also a preference among them to wear their dress stitched in modern fashion by modern tailor. It were only the old elderly tribal respondents who were just choti, langi and bariyan without being particular about the design in which those items were available to them in the area,

Alongwith the dress there has also been some shift in the hair dress and hair style of the male and female tribals respectively. Among the educated males the traditional



'Ragadi' or turban has almost vanished from the heads of modern educated tribal people, it is only worn by the old elderly people who still stick to the traditional dress. Similarly the hair style of the tribals has also been given a modern touch. With the above-mentioned female dress of non traditional type the hair dressing pattern was also found to have taken a new set i.e. like non traditional hair shape just above the neck sometimes decorated with a garland of flowers of various sizes. This kind of hair style seemed more prevalent among the young girls and women but the elderly ones seem not to be much particular about the changing trends.

Similarly the ornaments used by the tribal people of the area were also taken up in line of their costume. The traditional ornaments used by the tribal people in the area include silver bangles, bangles and bangles chains, necklaces made of cowrie shells, etc. by the uneducated tribal, especially in the interior most areas. The educated on the other hand are found to have started wearing gold chains, bangles and modern type chains, gold ear rings etc. It may, therefore be said here that there is a big departure from traditional to non traditional kind of ornaments among the tribal people giving thereby an example of mobility in costume as well as social mobility.

The various ways of entertainments go hand in hand with the costume of the tribal people of all the areas in the country. Keeping this in view an attempt was made to know



about the topic in which the tribal people of the area were  
 participating. It was revealed from the responses  
 that almost all the tribal people were reading in village  
 participate in tribal school, played upon the traditional  
 drum called 'mughar' and some played instruments like  
 of other drums and some played of maddal. This was  
 because of the fact that in the tribal areas such were the  
 only ways of entertainment in tribal villages. In some parts  
 the youngsters were said to have played the musical  
 entertainment means like playing cards. The tribes  
 entertained themselves with their folk dances in <sup>groups</sup> and in  
 folk songs. Liquor being an important item of tribal entertainment  
 the round being used by male members in the area. This liquor  
 which they called 'mud' (moolud) i.e. rice, rice beer and  
 round (country liquor) was frequently used by them. However  
 these means of entertainment are connected to a large extent  
 with the traditional culture which have also started  
 entertaining themselves through modern media of entertainment  
 like transistor, radio, tape-recorders etc. A few queries  
 were, therefore, made up to how far did they use the modern  
 media in their village life. The question was first of all  
 put to selected respondents. The response revealed that a  
 large percentage of them still uses the tribal media for  
 every day entertainment. Out of a total of one hundred and  
 eighty five of them there were only two i.e. 1.2 percent who  
 used cinema for their entertainment, fifty three i.e. 28.6  
 percent and radio, transistor or tape-recorders in their  
 homes for entertainment purpose while one hundred and thirty



i.e. 70.2 percent were those who entertained themselves through tribal musical instruments. Among the uneducated there were, out of the ~~100~~ 100 hundred of them only six i.e. 3.0 percent who used tape recorder, <sup>7</sup>transistor or radio for entertainment, the rest one hundred thirty four i.e. 97.0 percent used tribal musical instrument for entertainment, Table 3.1.

Table 3.2

Use of modern<sup>7</sup> media for entertainment by educated and uneducated

	<p>                     Educated                      N = 185                 </p>	<p>                     Uneducated                      N = 200                 </p>
Used Cinema for entertainment.	2 (1.2)	0
Used radio, transistor or tape recorder.	53 (28.6)	6 (3.0)
Used tribal musical instruments.	130 (70.2)	194 (97.0)

$$\chi^2 = 200.61 \quad df = 2 \quad p = < .01$$

Besides the means of entertainment available to them at home the educated were also asked if any modern media of entertainment was available to them outside their homes. Out of a total of one hundred and eighty five seven i.e. 3.8 percent revealed that they had the facility of a Cinema in the area, twenty five i.e. 13.5 percent told that a community club was available to them in the area, one i.e. 0.5 percent said they had a recreation centre in their area while another one i.e. 0.5 percent revealed that they also had Tribal <sup>Research</sup> Institute in





the other hand, the students indicated that only one i.e., 61.7 percent had either the modern media or entertainment for them outside their homes or villages. The uneducated on the other hand had three i.e., 15 percent having cinema, five i.e., 25 percent having community club, and two i.e., 10 percent having recreation centre outside their homes. The entire sample of 300 was surveyed and only 100 percent did not have any such media outside their homes, Table 5.3.

Table 5.3

Extent of the students' media available outside homes is educated and uneducated

	Education n = 105	Uneducated N = 200
Cinema	7 (6.6)	3 (1.5)
Community Club	25 (23.8)	5 (2.5)
Recreation Centre	1 (0.9)	2 (1.0)
Research Tribal Institute	1 (0.9)	0
Don't have any media outside homes.	151 (61.7)	190 (95.0)

$$\chi^2 = 32.93$$

$$df = 4$$

$$P = < .01$$

When queried as to what were the advantages of this media other than entertainment twenty six i.e., 76.4 percent said that this kind of modern media provided them the knowledge of various places and cultures besides enjoyment



and entertainment, while the rest i.e. 25.5 percent told that it was only for entertainment, Table 3.4. The ten uneducated could not express any advantage.

Table 3.4

Advantages as given by educated and uneducated from the radio as media.

	educated N = 54	Uneducated N = 10
to know about various places & cultures besides enjoyment & entertainment.	26 (76.4)	-
enjoyment and entertainment only.	8 (20.5)	-
Could not express any advantage.	-	10 (100.0)

They were further asked as to what kind of media did they use for getting information. Out of a total of one hundred and eighty five educated respondents twenty eight i.e. 15.1 percent expressed that they got information from the radio or transistor, sixteen i.e. 8.6 percent expressed that the media of getting information was the newspaper or library while other one hundred and forty one i.e. 76.2 percent revealed that they did not use any media for getting information, Table 3.7. The uneducated respondents<sup>de</sup> were also asked as to the kind of media they used for getting information. In response to this all the six respondents who had radios or transistors in their homes said that they used radio and transistor for getting information. The rest one hundred and ninety four i.e. 97.0 percent revealed that they did not use any such media for getting information, Table 3.5.



Table 3.5

Media used to get information by educated and uneducated

	educated N = 105	uneducated N = 200
radio or transistor	23 (15.1)	6 (3.0)
newspaper/library	16 (3.6)	0
did not use any media	141 (73.2)	194 (97.0)
$\chi^2 = 53.41$ df = 2      P = < .01		

The responses with respect to the entertainment aspect have revealed that there was considerable mobility in the adoption of modern media for entertainment as well as for getting information among the educated. Although they used the traditional items like linear dances and musical instruments almost to the same extent as the uneducated used, the use of modern media like radios, transistors, tape recorder, cinema, community clubs, recreation clubs, news papers and library was more among the educated than uneducated. It may, therefore, be mentioned here that entertainment and information media as an item of costume among the educated tribal people of the areas has attained upward mobility greater than the uneducated due to the increasing of the aforementioned modern items in their homes as well as outside homes. Such a mobility in each one of the costume items contributed to the over all social mobility.



# DISCUSSION

The 30 female subjects pertaining to the conquest of the tribal people of the area, indicated as a paradigm of social mobility was through an effective role of education. The items included under costume i.e. dress, hair style, ornaments and kind of cut of hair have been subjected to a mobility index on upward grade. There appeared to be considerable mobility in dress pattern from traditional to non traditional among the educated with slight preference for the checked modern traditional clothes. There was also a marked increase in dress style along with the mobility in dress. While the females were found to have a liking for a soft decorated hair style with their braid the males (some few) were found having shopped wearing a short cut. They used to go to the barbers to cut their hair. Gradually the use of ornaments like bangles, necklaces, mobile mounting, bangles and the use of different kinds of gold ornaments were preferred by the educated as well as the uneducated. At the same time having adopted the use of ornamental ornaments of various kinds and colors. Various type of cloth decorated in the form of saree and dhoti education had led the tribal people of the area to change modern means of dress, ornament and information. The women had on the other hand decorated themselves through their traditional ornaments and modern ornaments. The statistical analysis of the response revealed a significant difference in the use of modern means, means for entertainment and for getting information among the educated and uneducated. The significant difference being to the level of  $P < .01$ .





### Main Findings

The response analysis and discussion about the costumes, the dress, hair style, ornaments and modes of entertainment revealed that there was an apparent significant mobility due to educational development in each of the costume item mentioned above and the cumulative effect of this mobility in each item has enabled us to say that educated are visibly contributed towards bringing social mobility among the educated tribal people through their choice for modern costumes. The uneducated on the contrary were found to be much less mobile and still used their traditional costume items without much ~~craze~~ <sup>craze</sup> for modern costumes.

### Educational mobility in social customs

Another parameter of social mobility among the tribal people of the area studied was their social customs which was studied in relation to educational development among them. Both the educated as well as uneducated respondents were put to different kinds of queries regarding celebration of their social occasions and observation of certain rituals. All the one hundred and eighty five educated and two hundred uneducated respondents told that the social occasions which they observed included festival occasions, harvesting occasions, wedding occasions and some legendary days. When asked whether they observed all the traditional rituals to celebrate these occasions one hundred and thirty two educated i.e. 71.4 percent gave a positive reply while fifty three i.e. 28.6 percent gave a negative reply and among the uneducated there were 70.5 percent who gave positive reply and 29.5 percent who gave a negative reply, Table 3.6. The statistical analysis of responses revealed that the mobility



in the observance of traditional rituals at various social occasions due to education vs. ill-education.

Table 3.0

Ability in social customs (Traditional rituals) among educated and uneducated.

	educated N = 135	uneducated N = 200
observe all traditional rituals during social occasions.	132 (71.4)	141 (70.5)
do not observe all traditional rituals during social occasions.	3 (2.6)	59 (29.5)

$$\chi^2 = .00 \quad df = 1 \quad P = not less .50 & .00$$

When further asked was that they also celebrated or participated in the social occasions observed at the community level. All the educated and non-educated replied that they did participate in or celebrate the festive occasions at the community level like the Jernal and Kama festivals in their area. The investigator was, however, told by the respondents that due to change in their religion from Sarwa (Hindu) religion to Christianity there was a shift in the celebration of their social occasion like marriage from traditional to non-traditional way. For example, the non-Christians celebrated their marriage in their traditional tribal way while the converted i.e. the Christians celebrated them in the Church. In terms of percentage the educated respondents had seventy two i.e. 39.0 percent who celebrated their marriages in traditional way and one hundred thirteen i.e. 61.0 percent who solemnised it in modern way in the Church. Similarly among the uneducated respondents there were one hundred and thirty five i.e. 67.5 percent who celebrated their marriage ceremony in the traditional



way and sixty five i.e. 82.5 percent who celebrated it in a modern way in the church, Table 3.7,

Table 3.7

Mobility in social customs (marriage) among educated and uneducated

	Educated N = 185	Uneducated N = 200
Solennized marriage in traditional way	72 (39.0)	135 (67.5)
Solennized marriage in non-traditional way.	113 (61.0)	65 (32.5)

$$\chi^2 = 51.03$$

$$df = 1$$

$$P = < .01$$

Since the statistical variation in the percentage of those celebrating their marriage in the modern way i.e. in the church was significant in the educated and uneducated it may be concluded that education is a significant factor in bringing social mobility in their sacred and important social institution like marriage. Due to the mobility in the way of marriage a great reform was also there in dowry system among the tribal people. Whereas in traditional way of marriage did not require any dowry item, the traditional marriage system had a complex dowry giving ritual which included ornaments, cattle, liquor feasts etc. Therefore, significant social mobility in dowry pattern as a result of education has also provided them a relief from the traditional constricted and rigid marital procedures.

A few of their beliefs which to a great extent formed a part of their everyday social life were also chosen to find out social mobility in this sphere of their social life.



questions were asked from the respondents of each of the two categories i.e. educated and uneducated. The question asked first from the educated was that when the yield of crop from the field was low ~~was~~ what did they think it could be due to? Further some of their god or goddess was not happy or the field needed watering. Out of a total of one hundred and eighty five the answer was 91.4 percent reported that it was so because their god or goddess was not happy while only 8.6 percent revealed that the yield was low because the field required watering. The response by uneducated too for the same was 96.0 percent and 4.0 percent respectively, Table 3.08.

Table 3.08

Ability to suggest reasons (beliefs)  
among, educated and uneducated

	educated n = 155	uneducated n = 200
Grop yield was low due to god or goddess being unhappy	140 (91.4)	190 (95.0)
Grop yield was low because field required watering.	16 (10.6)	10 (5.0)
$\chi^2 = 2.02$	df = 1	p = between .20 & .10

They were further asked that when it did not rain at all or rained too heavily as to destroy the crops what could it be due to? Further their rain god was angry or was it a <sup>e</sup>watner disaster. The reason revealed by 97.3 percent was that it was both due to anger of the rain god as well





as weather disorder and only five of them ~~6.8~~ 2.7 percent revealed that it was due to <sup>e</sup> weather disorder. The response of the uneducated was 89.5 percent and 10.5 percent respectively <sup>ly</sup> for it, Table 3.8b.

Table 3.8b  
Illness in social customs (beliefs)

	educated n = 185	uneducated n = 200
Is rain due to rain god being angry	160 (87.3)	179 (89.5)
Is rain due to weather disorder	5 (2.7)	21 (10.5)
$\chi^2 = 2.46$ df = 1      p = < .01		

Another similar question asked from them was that when there was a sick person in their family where did they go for treatment? In order to a doctor in a nearby dispensary or hospital or to their tribal medicine man or tried to cure him by their own indigenous medicines. There were 89.5 percent out of the educated and eight five educated respondents who told that they went to a doctor in the nearby ~~hospital~~ <sup>hospital</sup> or dispensary as against 10.7 percent who went to the tribal medicine man in the village or used their own indigenous medicines. The two numbers ~~was~~ <sup>had</sup> uneducated 79.5 percent among them who went to a doctor and 20.5 who went to their village medicine man or used their indigenous medicine, Table 3.8c.



Table 3.5c  
Mobility in social customs (beliefs)

	Educated N = 100	Uneducated N = 200
Take the sickman to the doctor in emergency	106 (54.3)	150 (79.5)
Take the sickman to the healer medicine man in the village	25 (15.7)	41 (20.5)
$\chi^2 = 1.50$ df = 1      p = between .50 & .20		

The statistical analysis of responses given above <sup>ed</sup> reveals that while there is no insignificant difference in the response of the educated and uneducated with respect to some of their beliefs in every day life and emergencies mentioned and the remedial measures taken by them to overcome them it is significant with respect to others. The educated and uneducated seemed to be equally slow to their ~~stated~~ <sup>stated</sup> traditional beliefs as yet. They have not started accepting the social life realities behind the natural phenomena linked with growth in the fields and rain but appeared to be quite aware regarding cure of the sick. The trend of responses thus reveals that education has not brought much mobility in the traditional beliefs of the tribes studied.

#### 14.4.4. Family

The social customs of the tribal people of the area studied are at the transitional stage at present. While the social institutions like the institution of religion, marriage and dowry pattern have shown considerable and significant mobility due to education the world of their beliefs, due to the lack of proper understanding of scientific realities behind it still remains to show a significant mobility in the educated as well as uneducated strata studied.



Chapter 4

THE ROLE OF EDUCATION IN SOCIO-ECONOMIC MOBILITY  
(THE TRIBES AND TRIBAL PEOPLE)

It is now a retrospective view of the findings of the findings given in the preceding chapters it can be very well said that education has been functioning as an important variable in bringing about socio-economic mobility among the tribal people of the area studied. The five parameters i.e. occupations of the tribal people; nature of their economy and economic condition; their religious belief and practices; their costumes; and social customs studied in relation to influence of education on them have shown that except social customs even of the best uneducated mobility among educated to an extent significantly more than among uneducated. Although other variables like various other agencies both governmental and non-governmental were also functioning in the area for the socio-economic upliftment of the tribal people, education was taken as a controlled variable and the queries were focussed on knowing the role of education in their socio-economic mobility through the five parameters. The main findings with respect to the mobility due to education in each of these parameters and socio-economic mobility, in fact may be given in the following paragraphs.

MAIN FINDINGS

Although there was a tendency and inclination among both the educated and uneducated to bring a horizontal expansion and mobility in the occupational structure based on the environment around them the educated showed a distinct horizontal occupational mobility by acquiring various kinds of jobs both government and private to a significant extent. The educated respondents were aware about bringing improvement in their traditional occupations to a greater extent than the uneducated



The occupational expansion as a result of education had a direct bearing on ~~the~~ economy and improved it to a significant extent in the educated households. The monthly income before and after acquiring new occupations or improving upon the traditional ones among the educated showed a sharp increasing rise.

There was a direct link between education and economic mobility and expenditure pattern of the respondents. Improvement in the economy of the respondents due to educational development gave rise to many new needs pertaining to their domestic, occupational and educational utility requiring a mobility in their expenditure pattern. The discussion on religious life of the tribal people has revealed that education to a large extent was responsible for bringing religious mobility among the respondents. ~~The effect of education on the religious life of the tribal people~~ religious mobility among the educated was found to be to a significant extent.

Education apparently contributed towards bringing social mobility among the tribal people through their choice for modern costumes pertaining to dress, hair style, ornaments and media of entertainment. The uneducated on the contrary were found to be much less mobile and still wore or used their traditional costume in its without much craze for modern costumes.

Social customs like marriage solemnisation and dowry system although have shown significant mobility among educated observance of traditional rituals on various social occasions being ~~away~~ away from the impact of education still are yet to show mobility due to education in the area studied.





# Interrelationship between education and socio-economic mobility

The main findings of the study revealed that there was a close interrelationship between education and socio-economic mobility among the tribal people of the area studied. Where, due to education, there was a horizontal social and occupational mobility on the one hand there was a vertical economic mobility on the other. If education has a progressive role in socio-economic mobility in one area i.e. the area studied, it certainly can play the same role in other areas and strata of society. The findings further established that education upto school stage was able to bring economic mobility among the tribal people. This was because the majority among the educated respondents were having their education upto school level and whatever the economic development among them it was mainly due to the employment they got in various jobs as a result of their education upto this stage only. Similarly education among the respondents upto school level was also responsible in bringing about much of the social mobility as revealed by the analysis of response to parameters of their social life. It may, therefore, be inferred that along with all other efforts towards socio-economic upliftment of the tribal people in particular and society at large, education, right from the school stage is a quicker medium to bring socio-economic mobility because the pace of socio-economic mobility has been found to be insignificant among uneducated who are subjected to other efforts without education. The more we spread education among them the greater can be the socio-economic mobility.



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A Study of the Interrelationship between Education of the  
SCHEDULED Tribes and Their Socio-Economic Mobility.

S U B J E C T

Name of the Respondent \_\_\_\_\_

Age \_\_\_\_\_

Sex \_\_\_\_\_

Educational Qualifications \_\_\_\_\_

Religion \_\_\_\_\_

Occupation \_\_\_\_\_

Village \_\_\_\_\_

Tehsil/Block \_\_\_\_\_

District \_\_\_\_\_

U.T./State \_\_\_\_\_

(Respondents' information will be  
kept undisclosed)



1. What was the traditional occupation of your family ?

- a. Shifting cultivation
- b. Stilted cultivation
- c. Pulley work
- d. Masonry work
- e. Carpentry work
- f. Household industry
- g. Tribal craft work
- h. Agricultural/other labour <sup>work</sup>
- i. Cattle rearing
- j. Service
- k. Any other (specify)

2. Which of the above are the present occupations of your family ?

a	e	i
b	f	j
c	g	
d	h	
K. Any other (Specify)		

3. What is/are your own occupation at present ?

4. Is there any change in your occupation from the traditional occupation ?

Yes	No
-----	----

5. If yes, give reasons for changing your occupation.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

6. How many traditional occupations have you left so far ? Name them.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

Nil

7. How many traditional occupations are still acquired by you ? Name them.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

Nil



8. What are the new occupations that you have acquired?

1.

2.

3.

4.

End

9. Is there any shift in the occupation of any other member of your household?

YES NO  
1 1  
2 2

10. If yes, give reasons for the shift in occupation.

a.

b.

c.

d.

11. Give reasons for your leaving some of the traditional occupations.

a.

b.

c.

12. Have you been able to improve upon your traditional occupation in some way?

YES NO  
1 1  
2 2

13. If you are traditionally an agriculturist in that way have you been able to improve your agricultural activity?

a. have you left your shifting cultivation?

YES NO  
1 1  
2 2

b. have you become a settled agriculturist?

YES NO  
1 1  
2 2

c. have you started using manures and fertilizers in your fields?

YES NO  
1 1  
2 2





for a tribal  
craft worker  
in what way

14. If you are traditionally skilled  
worker like smith, mason,  
carpenter/have you tried to  
improve over these activities.

or

a. have you been able to  
start making better tools  
or agriculture?  
Yes/No

or

b. have you been able to build  
houses in new or better way  
Yes/No

or

c. have you been able to adopt  
modern equipment work?  
Yes/No

d. have you been able to produce  
your or its products in an  
improved form?  
Yes/No

15. If you are a paid worker  
or an employee person.

a. did you get your work as a  
result of your caught up?  
Yes/No

b. did you get your present  
job as a result of your  
education?

c. have you kept your traditional  
occupation altogether or your  
combine it with your job  
also?  
Yes/No

16. If you have not been able  
to improve upon your traditional  
occupation in any way give  
reasons for it.

a.

b.

c.

d.

17. have you been able to improve  
the economic condition of your  
household by improving upon your  
traditional occupations.

Yes No  
Yes No



18. If yes, is there any increase in your monthly income since you started improving upon your traditional occupation?

1. Yes 10 1

19. If yes, in what way?

- a. Through increased output from your fields
- b. Through better sale of your improved agricultural implements.
- c. Through higher sales of your improved method of making brick.
- d. Through better sale of your carpentry articles.
- e. Through higher sale of better produce of fish or other items.
- f. Through the earnings from your paid work.
- g. Through the earnings from your present job.

20. How much was your family income per month when you had the usual traditional occupation?

21. How much is your family income become since you started improving upon your traditional occupation; or started earning through job?

22. Give monthly income of your household from all sources and occupation.

Occupation/Source Income		
1.	1	1
	1	1
2.	1	1
3.	1	1
	1	1
4.	1	1
	1	1
	1	1



23. On what items of household consumption was the gross income of your household spent? Give how much on each item?

Item	Amount
1.	
2.	
3.	
4.	

24. What was the income per month when your family had only traditional occupations? Give approx. income?

Rs.	
-----	--

25. What was your income per month when the family had traditional plus earned occupations? Give approx. income?

Rs.	
-----	--

26. On what items of household consumption was the gross income of your household spent when the family had income from traditional occupations only?

Item	Amount
1.	
2.	
3.	
4.	

27. On what items of household consumption the gross income of your household was spent when the family had income from traditional occupations plus engaged occupation?

Item	Amount
1.	
2.	
3.	
4.	

Give names of all the existing household items of utility of your home.

- a.
- b.
- c.
- d.
- e.



Give name of the traditional  
religion of your family.

Christian | Hindu

What was the religion of your  
grand father ?

Christian | Hindu

What was the religion of  
your father ?

Christian | Hindu

What is your religion at  
present ?

Christian | Hindu

Is any member of your family  
having his religion different  
from yours ?

Yes | No

If your religion is Christianity  
how often do you go to the Church ?

Daily |  
Once a week |  
Twice a week |  
Three a week |

If your religion is Hindu do  
you go for worship to a temple  
or a tribal shrine ?

To a temple |  
To a tribal shrine |

If to a temple, how often  
do you go there ?

Daily |  
Once a week |  
Twice a week |  
on certain occasions |  
Not at all |





If to a tribal shrine, how often do you go there to worship your gods/goddesses?

1. ☐ Daily

2. ☐ Once a week

3. ☐ Twice a week

4. ☐ Three a week

5. ☐ On certain occasions

6. ☐ Not at all

What traditional gods and goddesses were worshipped by your:

- Direct Grand Parents
- Grand Parents
- Parents

1. ☐ 2. ☐ 3. ☐ 4. ☐

Which gods and goddesses do you worship?

1. ☐ 2. ☐ 3. ☐ 4. ☐

Which traditional gods and goddesses do you worship?

1. ☐ 2. ☐ 3. ☐ 4. ☐

Give names of the traditional religious ceremonies observed and practised by you and your family members.

- 
- 
- 
- 
- 
- 
- 
- 

Give names of religious ceremonies and practices other than the traditional ones observed by you and your family.

- 
- 
- 
- 
- 
- 
- 
- 

What is the traditional dress of the male members of your tribe? Give names of different items of the complete dress worn by males.

Dress item Local name

1. ☐ 2. ☐ 3. ☐ 4. ☐

What is the traditional dress of the female members of your tribe? Give names of different items of the complete dress worn by females.

Dress item Local name

1. ☐ 2. ☐ 3. ☐ 4. ☐



Do you or your family members also wear the dress other than the traditional dress?

Yes ☐ No ☐

If yes what non traditional dress items do you generally wear?

a. ☐  
b. ☐  
c. ☐

Male a. ☐  
b. ☐  
c. ☐

What are the occasions on which you wear non traditional dress? Give names of occasions?

1. ☐  
2. ☐  
3. ☐  
4. ☐

What are the reasons for wearing non traditional dress?

a. ☐  
b. ☐  
c. ☐  
d. ☐

What kind of yarn is used for making cloth for the traditional dress, whether some local yarn or mill yarn in your family?

Local yarn ☐ Mill Yarn ☐

In which design you generally get or wish to get your clothes stitched? Whether in traditional tailoring design or modern tailoring design?

Traditional Design ☐  
Modern Design ☐

Which hair style is used or preferred by the female members of your family?

Traditional ☐  
Modern ☐

Which ornaments are used by the female members of your family?

Traditional ☐  
Modern ☐



What are the various ways of entertainment prevalent in your tribe ?

- a.
- b.
- c.
- d.

do you enjoy playing upon your tribal musical instruments or listening to a radio ?

- a. enjoy playing upon tribal musical instruments.
- or b. enjoy listening to radio

do you ever participate in any of your tribal dance ?

Yes ☒ No ☐

If yes, on what occasions ?

- a.
- b.
- c.
- d.

If no, why not? Give reasons.

- a.
- b.
- c.
- d.

What ways of entertainment do you adopt in your family?

- a.
- b.
- c.
- d.

Do you use any modern media of entertainment at your home?

Yes ☒ No ☐

If yes, what kind of modern media of entertainment do you use ?

Radio ☒  
Transistor ☒  
T.V. ☒  
Tape recorder ☒

What media do you use for getting information ?

Radio ☒  
News paper ☒

Do you have library or reading room in your village or nearby areas?

Yes ☒ No ☐



11. yes, how often do you go to library or reading room of your locality ?

- a. Daily
- b. Once a week
- c. Twice a week
- d. Thrice a week
- e. Not at all

What modern media of entertainment is available for you in the area outside your home ?

Cinema  
Community club  
Recreation Centre  
Public Institution  
None

12. to what extent do you or your family member utilize this outside media of entertainment?

Daily  
Once a week  
Twice a week  
Thrice a week

Do you feel that outside media of entertainment have other advantages also ?

Yes No

If yes, besides entertainment what are the other advantages?

- a.
- b.
- c.
- d.

What are the various traditional social occasions observed by you at the family level ?

Festival occasions  
Harvesting occasions  
Sowing occasions  
Some legendary days

Do you observe all the traditional rituals to celebrate these occasions?

Yes No

If no, what sort of rituals do you forego during these occasions ?

Do you also celebrate or participate in the social occasions observed at the community level ?

Yes No

Are there any traditional festivals or other social occasions in which you do not like to participate ? or don't

Yes No





If yes, name such social occasions.

- a.
- b.
- c.
- d.

Give reasons for not willing to celebrate or participate in such social occasions.

- a.
- b.
- c.
- d.

When the yield of crop from the field is low what do you think it could be due to ?

- a. Some god or goddess is not happy.
- b. The field needs manuring.

When it does not rain at all or it rains too heavily as to destroy the crops what do you think it is due to ?

- a. Rain god is angry.
- b. It is a weather disorder.

When there is a sick person in your family where do you go for treatment ?

- a. To a doctor in a nearby dispensary or hospital
- or b. To your tribal medicine man.
- or c. Try to cure him by your own indigenous medicine.

In what way do you solemnize marriages in your family?

- a. In the traditional way
- b. In some changed/modern way

If in some modern way how do you celebrate the wedding ceremony ?

- a.
- b.
- c.
- d.

What items of dowry you have so far given or would give in the marriages of your family members ?

- a.
- b.
- c.
- d.